plish will be performed by the second man, which is Jesus Christ, and when it shall be sung, " How excellent is thy name in all the earth !"

SECONDLY, THE STATE OF MAN AFTER DEATH. The idea Impressed on man by natural religion is, that he is under government. There is (1.) a law prescribed to him; and (2.) a God who upholds that law; then (3.) a consciousness of having broken that law ; and (4.) a fear of punishment to be inflicted by the God whom he has offended. These four great truths of natural religion point to a fifth—that there is to be a final judgment. Every man feels as if he had, at the end of his earthly career, to appear before his Governor, and as if there was to be a reckoning at the close of the day of life. The time arid manner of the judgment are unknown, but the judgment itself and the law are so far revealed. There is a feeling of this kind —originating in deep internal principles, and strengthened by the observation of the instances of retribution in the providence of God—haunting mankind all throughout their life, and coming on them, impressively, at a dying hour.

This we hold to be the grand central feeling of mankind, in reference to the world to come; it is an expectation, or rather an apprehension, of a day of reckoning. Such a day of accounts evidently implies a future world and a separate state. This, if we do not mistake, is by far the strongest argument for a future life. We believe it to be the one which, in fact, carries conviction to the minds of men. It is an argument which, like that in behalf of the existence of God, looks to various phenomena, internal and external, but these, iu the one cusc us in the other, pointing to one conclusion.

Let it be observed, that we axe not stating the argument in the common form, and maintaining that there is injustice in this world, which must be rectified in the next. We are not willing

to allow that any one has a right to complain of injustice.

There is in this world a government complete, so far as it goes, but not consummated. It is complete in this sense, that it is in exact adaptation to the character of man ; but the diameter of man. and the Divine administration in its reference to it, alike point to an ulterior conclusion, towards which all things fend We see the process begun, but not ended- the progress, but not the termination; and we expect, at the close of the passage